6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

593 861 the people would say. Hence, made secure by the prevailing philosophy of life, upheld by court decisions and supported by Church teachings on the supernatural sanction of his will, the father might be tempted to take advantage of his unlimited power and to expose his son to excessively severe and humiliating treatment. "I had born you and I shall kill you," said Taras Bulba to his son and shot him to death.[15]

593 The father might also take advantage of his uncontrolled power in the use of family property and funds. He might gamble them away, spend them on debauchery, or bring the family to ruin as a result of drunkenness or mismanagement. Such incidents in Russian families are often described in autobiographies and other writings of Russian men of letters. It is characteristic of Great-Russian family relations that the other family members were not expected to complain against such extreme abuse of paternal authority.[16] Hence in all strata of Russian society, there was a tendency to accept anything the father did, even the most degrading treatment, as his paternal prerogative. Even if a father had ruined his family because of gambling or lechery he was still held in reverence both by his society and by his children.[17]

606 835 Occasionally, particularly among the peasants, the father might take sexual advantage of his daughters-in-law, a practice which became known as *snokhachestvo* (*snokha* is daughter-in-law). This habit, which was already noticed by the writer of the Kiev Chronicle, was favored by the frequent absences of married sons who spent a part of the year in the city as workers or who were away from home for many years, or indefinitely, when conscripted for military duty. "The more women in the house, the more sin" (*Bolshe bab v semie, bolshe greha*),[18] the people would comment.

593 562 As much as the traditions of the steppe warriors prevailed in the Great-Russian patriarchal family the wife was placed on an equal footing with her children in relation to her husband. She had to show absolute submission and blind obedience to her husband. "The husband is father to his wife" (*Muzh zhene otets*);[19] "Christ is the head of the Church, the husband that of